Register No. 51 of 1878.

The Bombay Guardian.

VOL. XXIV.—New Series.—No. 3. SATURDAY, MARCH 16, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We find the following words in the *Bombay Gazette*:

Lord Beaconsfield, who has *no vain dreams of the perfectibility of human nature*, but knows that man remains to-day what he was three or four thousand years ago, has made it part of his business to cultivate assiduously Lord Palmerston's art of ingratiating himself with the English people by flattering that love of Imperial power which is the dominant instinct of the nation; and it was chiefly on this account that he was preferred by the nation, which felt itself humiliated by Mr. Gladstone's foreign policy, four years ago, and that he can now, at a critical moment in English history, speak to the Continental Powers with the authority of Pitt or Palmerston, while his rival for nearly forty years retires from public life beaten and despondent.

The words we have italicized express a truth that men in these days are very unwilling to admit. It is a doctrine of Scripture that man is hopelessly depraved, in this sense, that without influence from above he will remain morally very much the same from age to age. But while the Bible teaches this, there is nothing cynical in its way of putting the matter nor does it lead those who imbibe its teachings to be indifferent to the interests of mankind or hopeless with regard to their elevation. On the contrary there is no one more hopeful or more ready to engage in efforts for the improvement of mankind than the Christian. While it is true that the sinner is the slave of sin, it is also true that the Gospel is the power of God to salvation. We do not mean that Christianity as ordinarily exhibited will do much to elevate men. Mr. Gladstone, according to our contemporary, has been very much disappointed in the course taken by the Czar of Russia; but what reason had he to expect that the Czar would pursue a disinterested course? A few months ago the Czar publicly did homage to a picture of the Virgin Mary, in the grnd cathedral of Moscow, in token that the victories obtained over Turkey had been by her aid. The very idolatry for the punishment of which God had let loose the Mahomedans upon Christendom, is clung to after 12 centuries. Mr. Gladstone will do well to notice carefully what the Bible says about the folly of puting trust in man, and at the same time to note that all the hopes of mankind centre in a whole-hearted reception of the Gospel, just as God has given it. Let us have the consecration and faith of the Pentecostal days, and we shall soon witness the solution of the problem, how the world is to be perfected. We have not seen the end in Eastern Europe yet. We do not believe that Russia will remain mistress of the situation.

—In addition to the keys of St. Peter, the Church of Rome glories in lotteries. This is one of her most trusted means of advancing the kingdom of Rome. A letter addressed to the Rev. Father Barthet at Chandernagore by a sufferer. has been published, from which it appears that it is the custom to mix the unsold tickets with sold ones when the drawing takes place and that only the first prize will not be allowed to fall to an unsold ticket. Suppose that the number of tickets sold is only one tenth the entire number; it is evident that almost all the prizes will be likely to be drawn by the promoters, i.e., by the Church Is it not time this scandal should cease? How strange it seems that a church making such stupendous pretensions to celestial sanction should sink to any thing so degrading and utterly contemptible as this method of raising money?

—A Gentleman connected with the bar has been delivering a number of lectures on religious subjects in Bombay. Speaking of the very general desecration of the name of God, the lecturer expressed the opinion that 'the use of that name should be most religiously avoided by every right-minded man.' He adds:

"If it were more sparingly used than it is, even in our churches and chapels (I speak exclusively of the abuse of it in sermons), it would, in my opinion, be a great relief to many whose more refined sense is grievously offended by that vulgar familiarity with which it is but too often used."

There can be no question that to take the name of God in vain, is most culpable; but if the lecturer is rightly reported, he has some rather peculiar idea as to what should be called a taking of the name of God in vain. Our idea of it is that all use of the name which would imply irreverence in the mind of the speaker, is forbidden. There is in English society a very general agreement to avoid the name of God and the mention of any thing that would bring religious truth to the conscience. This certainly is not from any reverential feeling. Some also who are professedly religious are careful to avoid all reference to religious subjects, because they have the idea that religion is a thing quite apart from every-day duties. This idea has no support from the word of God. The Christian is commanded to do every thing in the name of the Lord. We are bidden to see the hand of God in the falling of a bird, in the springing of grass, in every thing that comes to us. To be in Christ is to be a new creature. Old things are passed away, all things are become new, and all are of God. Nature disappears, and God is all in all. In Him we live and move and have our being. The inspired writers of the New Testament have no reticence in using the sacred name of God. Read the first chapter of Corinthians and see how in almost every verse the name of Christ and that of God occur. The Christian is the temple of the Holy Ghost; he is led by the Spirit of God; and it would be a strange thing if there were any incongruity in his frequent use of the name of God.

—A respected contemporary says: "It is clear that the public schools managed by the state cannot justly have any thing to do with religion." This subject is perpetually coming up and it is possible that we have not sounded all its depths. As a matter of fact, state schools have something to do with religion, inasmuch as its pupils graduate with very different ideas of religion from those which they had on entering the schools. The facts of natural science have seriously shaken the confidence of the Hindoo pupils in their ancestral religion. What they have learned of moral science and of history have had a similar influence. Is it possible to learn history without learning about religion? Is it not a matter of fact that many Government pupils graduate with more disparaging views of the Christian religion than they had when they entered, simply because they have been made acquainted with the views of sceptics, and have not read the replies of Christians? Can a man be said to be educated who does not know what Christians believe, and their reasons for believing it? Has not a student a right to know what Mahomedans believe and their reasons for believing it?* Has he not a right to know what religions prevailed in Europe 1800 years ago and the reasons for abandoning them? It seems to us that every body in this world has a right to know the truth. It is the common birthright of humanity. Men are to be left at perfect liberty to embrace it or not. The Rajah of Travancore had the Bible taught in his schools for many years. Whether it is still taught there or not we know not. Was there any oppression in that? We do not see it. We have mentioned some matters of fact; here are one or two more. The present system of education engrosses the time and intellectual capacity of the scholars, so that they have not the power to pursue other studies besides those which are taught them in the schools. It will not do to say that the scholar may study religion at home. His capacity for study is taxed to the utmost. Again, the time when scholars are passing through the Government curriculum is just the formative time of their life, when their mental habits are becoming fixed. Religion, if left neglected till after this period, is very likely to remain neglected. We are not in the least unmindful of the many and serious difficulties that present themselves to the inculcation of religious truth in Government Schools. It cannot be inculcated by those who do not believe it, and it would be an outrage to require them to do it. We are simply enquiring as to the rights and needs of students. It is thought that students should know what the ancient Greeks and Romans and Scandinavians believed; why should they not know what beliefs have succeeded these? And when they read about the Saracens, why should they not be told those peculiarities of Mahomedan belief, that had so much to do with the Mahomedan conquests? If we insist that state schools shall have absolutely nothing to do with religion, then all Government high schools should be abandoned for it is impossible to carry them on without in some way influencing the religious beliefs of the students.

—"The Faithful D g and his Basket." Such is the English title of a Marathi tract printed at the Columbian Press, Satara. This press was brought out from America by a missionary, and constitutes, we believe, a part of the domestic machinery, being worked by his own children. This little book, (14 pp. 8vo.) is a gem as regards the printing and get-up. The story is illustrated by a dozen pictures in silhouette; these pictures are rather comical and will amuse children, for whom the book seems to have been prepared, not a little. The Marathi is very good, and the faithfulness of the dog in the story is made to point a moral.

—We have read with much interest the sermon by the late Rev. Jos. Warren, of the Am Pres. Mission in N. India, published by request of the synod. We have marked a portion of this discourse for transference to our columns.

* "A Professor," writing in the *Friend of India*, says: "It seems to me that the missionaries might justly demand that the University should grant honors in theology (Christian, Mahomedan, and Hindoo) No one, in India at any rate, can claim to be even decently educated, who does not know the main features of these three religious systems. He is cut off from understanding the motives of his fellow-subjects; he cannot sympathise with their feelings or aspirations; in a word, he does not know them. And I need hardly remind your readers that ignorance is a prolific parent of misunderstanding, suspicion, jealousy, and ill-will." "A professor" is pleading for the extension of the grand-in-aid system so as to make it include these studies in mission schools. But if his argument is valid it affects the course of study in Government institutions.

—A CORRESPONDENT asks us to explain a certain diagram professing to be an outline of the events of prophecy past and future. As the diagram is not issued by us and as we do not in general share the views entertained by the author of it, and as we have already given our own views on many of the subjects mentioned in it, we think we may be excused from complying with our correspondent's wish.

—WE are glad to mention that the Rev. Mr. Norton at Ellichpoor has received a reinforcement from America, the Rev. Mr. Sibley having lately arrived, with Mrs. S., to take part in his mission work. We are sorry that the health of Miss Drake has given way, and that it will be necessary for her to return to America. The health of Miss Sisson, late of Madura, who was expecting to join Miss Drake in her work in Berar, has also failed, and she is likely to sail with Miss Drake. Miss Sisson and Miss Wheeler lately from America, hope to carry on the work in Bassim. May we not hope that many of the other sex in America and England, may be stirred up by the example of these delicate ladies, to give themselves to the work of foreign missions? It is noteworthy that while Miss Drake was alone the Lord strengthened her for her work, and when the time approached for her strength to give out, he showed his approval of the work by raising up those who should carry it on. Let this mission be specially remembered by us in prayer because of the nature of the agency, to human apprehensions so little fitted for the trying work of making known the Gospel at a lone station in the interior of India.

—WE are favored with a copy of the Report of the N. I. Conference of the M. E. Church for 1877, giving an account of mission work in the Kumaon, Rohilkhund, and Oudh districts. Number of Am. missionaries, 22; native ministers, 9; local preachers (mostly natives,) 60; probationers, 970; full members, 1298; adults baptized in 1877, 307; scholars, 5352. The Report has the chequered character of most Indian Mission Reports; there is no appearance of any desire to exhibit things in *couleur de rose*. On the whole it shows a great amount of activity in the several branches of mission work. Looking at the large staff of indigenous laborers, many of thsm well instructed in theology and in the knowledge of God's word, it seems as though nothing but an outpouring of the Spirit of God were necessary to secure a very decided advance all along the line. We hope to transfer to our columns a number of extracts from this Report.

—PROFESSOR Huxley is disgusted with this generation. Nor does he look forward with any confidence to the rise of a better one. The race appears to have attained the Huxleian ideal of perfection two centuries ago. Every step forward into time takes him farther and farther away from the good old days. In the *Fortnightly Review* for February he takes up his burden and utters his wail against the sad drift of things. He says: "I should be loth to exist in a world in which my notions of what man should be and do, will have no application. As the old Norman said, when the choice of heaven with the new generation, and hell with the old was offered him, "I prefer to be with my ancestors." What is it that makes the 17th century so glorious and the 19th so inglorious in Mr. Huxley's eyes? simply the fact that in the former men had no objection to *Vivisection* and in this they have!

—MR. SPURGEON smokes. We are told to do every thing to the glory of God. Mr. Spurgeon says he smokes to the glory of God! Good men differ. The late Mr. Arnot wrote a letter on the subject of smoking a few weeks before his death, in which he strongly deprecated the practice, using an argument that has to our mind great weight. He says "it is a system of self gratification at the expense of others. The Gospel system is the reverse. These two currents are antagonistic." This seems to us a very telling argument for all who profess to be actuated by Christian principle. Christian principle requires of us to sacrifice our own convenience to that of others. People who do not smoke are made uncomfortable by tobacco-smoke. The fact that particular compartments on railway trains, and rooms in hotels and private houses, are provided for smokers, is proof that smoking is not pleasant to non-smokers. These arrangements however only give society a measure of relief. The smoker is constantly in situations in which he indulges his fondness for the weed at the expense of the comfort of others. He can only do it by treating his own pleasure as of more consequence than that of others. Mr. Arnot says: "on the principle that it is more blessed to give than to receive a benefit, it is more cursed to inflict than to endure a wrong. The transgressor has the worst of it; for every time that he treats his own neighbour unfairly and unkindly, he gives another rub to his conscience and increases the hardness of its searing."

—MR. BURNELL from America spent Sabath last and part of Monday in Bombay, and gave five addresses, in three different localities. Much blessing accompanied his testimony. He left for Calcutta and other places in upper India, and hopes to spend a few days in Bombay next month.

—IT gives us much pleasure to mention that the special services of the Rev. Mr. Gregson have been exceedingly well attended this week. We can hardly doubt that many have been spiritually benefited by these services.

—IN our epitome will be found a notice of a bill just passed by the Supreme Council for the regulation of the vernacular press, to enable Government to repress seditious writings. One of the members, referring to the fact that papers in English edited by natives for natives, were exempt from the action of the bill, said that as a rule the educated classes are loyal. Have we forgotten that Nana Saheb was an educated man, speaking English well and accustomed to English Society? We ourselves however are far from thinking that there should be censorship for English papers edited by natives. The reason why the vernacular press is in some instances so outrageously disloyal, is that it is thought that the sentiments will, under favor of the vernacular, escape notice. To Englishmen the word "censorship" has an ugly sound, because of the facility with which the exercise of this power may be abused. The bill endeavours to guard against that abuse. Europeans have in general very little idea of the language sometimes used in the vernacular papers, especially those published in the Bengallee.

—As England, before consenting to meet in Congress with other powers, requires that all the particulars of the treaty of peace signed by Russia and Turkey, should be submitted, and as Russia refuses to submit all the points of the treaty, it appears somewhat doubtful if the Congress will be held.

—A CHICKEN has been the means of getting two members of the Civil Service into trouble. A starving Bheel had stolen the chicken; he was sentenced to two years' rigorous imprisonmont. The High Court disapproved of this sentence. Mr. Baines, the Magistrate, found a supporter in Mr. Nairne. In consequence, Mr. Baines' name has been struck off the judicial list, and Mr. Nairne has been put down one step.

—THE arrangements for the Camp-Meeting at Lanowlie are rapidly maturing. Tents have been engaged and the necessary commissariate arrangements are well under way. Much interest is taken in the movement at points considerably removed from Bombay, and the likelihood is that there will be a large attendance. Let the matter be made the subject of continual prayer. We hope to give fuller information next week. Parties wishing to make enquiries may address Dr. A. G. Fraser, Lanowlie.

The Bombay Guardian.

SATURDAY, MARCH 16, 1878.

IMAGE-WORSHIP.

THE Missionary who seeks to make the people of this country better acquainted with the law of God prohibiting idolatry, is met with this objection, viz. that Roman Catholics are not opposed to image and picture worship, that they have Were they commanded to worship it? To bow images in their churches, bow down to them and address them in prayer. The testimony of Protestants is greatly neutralized in this way. And it is in vain that Romanists say that their use of images is not idolatrous, inasmuch as they in their minds look beyond the visible image and think of God when they offer their prayers. This argument is vain because 1st, the commandment forbids men to prostrate themselves before images, and makes no exception in favor of those who pray in heart to God, while bowing before images; 2ndly, because the heathen say the very same thing, and profess to look through the idol to the immaterial God; 3dly, because the Israelites when they made the golden calves, had no idea of renouncing the worship of Jehovah; 4thly, because the Romanists have pictnres of saints and actually address them in prayer, beseeching them to intercede with God in their behalf; 5thly, because there is not a single example, in the Old Testament or the New, of any prayer addressed to any other than God except where the act is condemned.

We mentioned last week that the adherents of the S. P. G. in the Ahmednuggur Collectorate had gone over to Romanism. The number we understand is about 300. We are informed that one of the great arguments used to reconcile them to the image-worship of the Church of Rome, is this: there were images of the cherubim used in the tabernacle and temple worship of the Jews, and that by the command of God, so that it must be a mistake to suppose that there is in this any contravention of the second commandment. The inference is that there is a use of images in worship that is quite justifiable. The present Roman Catholic Bishop of Bombay published a pamphlet a good many years ago in which he defended the use of images in the Romish Church, by the argument we have just mentioned. We replied to his pamphlet at the time, but it may be well to notice the matter again.

One word disposes of this argument. The cherubim are themselves represented as in the act of worshipping. So far from being offered to the worshipper as objects of worship, they are pictured to us as themselves engaged in the worship of God. Here is the command given to Moses: "thou shalt make two cherubim of gold in the two ends of the mercy-seat, one, on the one end the other on the other end; the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings. And their faces shall look one toward another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt make the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee, and there I will meet with thee and I will commune with thee from above the mercy-seat, from between the two cherubim that are upon the ark of the testimony of all things which I will give thee in commandment unto the children of Israel." Here God is said to commune with the worsipper from the mercy-seat, from between the cherubim which are represented with their faces toward the mercy-seat. In other words they are looking just where the earthly worshipper is looking. Accordingly God is frequently spoken of as dweelling between the cherubim, or riding upon the cherubim. Solomon had two lions carved at the sides of his throne: as well say that they who prostrated themselves before the lions prostrated themselve before the king. We can imagine how Solomon would have regarded a suppliant who thought it enough to bow down before the lions. The lions were there to give men an idea of the greatness of the king; and the cherubim were near the mercy-seat to give men an idea of the greatness of Jehovah, who is so often called the Lord of Hosts. If our Romish friends could addnce one single instance of worship addressed to the cherubim, in the Scriptures, without reprehension, then their reference to these figures would not be so desperate. But this they cannot do.

Another argument is derived from the fact that Moses was commanded in the wilderness to make an image of a brazen serpent, elevate it on a pole, and call upon the dying Israelites to look at it.

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down to it? To regard it as a symbol of deity? If the Israelites were required or permitted to do this, then we have not only an argument in favor of image-worship in the Romish church, but a justification of almost all the idolatry done under the sun. If men may—by the express direction of God—regard a brazen serpent as an object of worship so effectual that thousands were saved from an awful death by looking to it, then it is difficult to see what kind of idolatry would remain without justification. Surely our Roman friends are going a little too far when they grasp at this argument. It pleased God to heal the Israelites by this means. If after they had obtained healing they had prostrated themselves before the brazen serpent to give thanks to it, we can imagine how the indignation of God would have burst forth against them. As a matter of fact, some centuries after, the Israelites began to worship it and it became necessary for Hezekiah to break it in pieces; the people were burning incense to it, and the sacred writer commends him for destroying it.

It is a mistake to suppose that idolatry is denounced more strongly in the Old Testament than in the New. In the days of our Lord they were not addicted to it as they had been in previous ages, and there was not so much occasion for reference to it in the teaching of our Lord. But in the epistles, it is spoken of with strongest reprehension, and at the very close of scripture it is made sufficiently prominent as a soul-damning sin. Idolaters are among those who have their part in the lake that burneth with fire and brimstone. And when the apostle John falls at the feet of the angel who had shown him the New Jerusalem, perhaps mistaking him for the Lord in whose name he was speaking, the angel said: "see thou do it not, I am thy fellow-servant. Worship God." If it be unlawful to worship one of the glorified inhabitants of heaven, visibly present with us, it is evident that all homage paid to the representations of such, must be prohibited.

How strange it is, in a world so given to idolatry as this, there should not be found in the whole Bible, a single example of prayer presented to any finite being in heaven. But it is not strange, the Bible being what it is and the church of Rome what she is, that the latter should be so unfavorable to the dissemination of the Word of God.

THE HIGHER LIFE.

Our readers are acquainted with a book called "The Higher Christian Life," by the Rev. Wm. E. Boardman. Its object is to persuade Christians that it is their privilege to lead a life of faith and joy and love upon this earth, not succumbing to temptations but triumphing over them through the grace of the Lord Jesus Christ. Many in all denominations have been led by this and other publications of a similar character, to seek a higher and happier experience than was previously known to them and according to their faith it has been unto them. It is possible that some may have failed to understand the conditions on which the blessing was to be retained. Many perhaps have allowed themselves to suppose that such a change had been wrought in them that naturally they would continue to have the same experience, and they have neglected to use all diligence that they might continue receiving what they had received. For it is a continual reception. The Spirit of God proceedeth from the Father and the Son moment by moment, as the light proceedeth from the sun. We need for the continuance of the blessing, the same desire and the same faith that we exercised when we sought it first. "As ye have received Christ Jesus so walk ye in him." Failing to perceive this, some may have spoken and written as though the blessing once received was certain to continue. There is another Dr. Broadman in America and he has written a book on the higher life in opposition to his namesake. "The Higher Life doctrine of Sanctification tried by the word of God, "is the title of his book. He believes it to be a great error to suppose that there is any such thing as complete deliverance in this life, except at the last moment. He confines himself in his strictures to two or three books such as "Holiness by faith," and "Walking in the Light." We agree with him that it is a most unhappy thing for a man to suppose that he is free from sin when he is not. Also that it is quite possible for men to deceive themseves regarding their real attainments; in fact this is one of the most common things in the world, whether among higher life or lower life Christians. But it seems to us a great gain for Christians to have their conceptions of what Christ is willing to do for them, exalted. And it seems to us that if a man has a right understanding of what it is to love God with all the heart and soul and mind and strength and his neighbour as himself, and believes that no power from on high necessary to secure this result will be withheld from him, and earnestly seeks to have this experience, his belief will not harm him and may enable him to live a far higher life than is known to the generality of Christians. We should be very sorry to say any thing to check the aspirations of that man. We are not more persuaded of our own existence than we are that all things pertaining to life and godliness are given us in Christ, and that there is in some instances a particular moment when a man enters into the realization of this blessed fact. From this moment on it is for him to see to it that nothing is allowed to interrupt this experience, by promptly cutting off every thing however dear that militates in any degree against this experience, using all diligence to add to his faith virtue patience, godliness, temperance, and love. These things are his in Christ, and it is for him to drive them from the true vine and bring them forth in fruit. If ye do these things ye shall never fall. We incline to think that a mistake has been made by many who have really been favoured with an exceptional experience, by resting in what they have received. Our perfection is in Christ and in Christ alone, and will never be in ourselves, for there is none good but God. To live by the faith of the Son of God is to be living upon him, finding all our springs in him, and momently deriving from him what we need for a holy walk.

Dr. H. E. Boardman cannot think worse of human nature than we do. We think so badly of it, that it seems to us utterly preposterous to suppsse that any thing good can come out of it; and we do not think much better of angelhood or any kind of creaturehood. As there is none good but God, all the good in the universe must be from him. It is evident that God created all to abide in him and derive from him moment by moment the life that should reveal itself in purity and obedience. Without me ye can do nothing, and this is just as true of the maturity of the Christian life as of its beginning. Let a man learn then to give God the glory of all the good that is found in him. Let him have the highest conception of what Christ is willing to do in him, for him, through him. Let him constantly ask the realization of this, and we do not see that the aspirations of such a one can possibly be harmful to him. But perhaps the higher life is not the best way of designating this experience. It is reather a return to the condition of a little child. We will take another opportunity of referring to this new book.

INTERNATIONAL BIBLE STUDY.

March 24th, 1878. 2 *Timothy IV.* 1-8.

By comparing the closing verses of this epistle with other epistles and with the Acts of the Apostles, it appears that Paul had recently left Rome and visited the Levant. He specifies Corinth, Troas and Miletum as places recently visited. Yet he is again a prisoner at the time of writing this epistle. How did he obtain that interval of liberty? it is not easy to say. He had appealed to Cesar; but unless his accusers appeared, personally or by deputies, the case could not, we suppose, be tried. It may be that his accusers had failed to put in an appearance, and so, after waiting two years he had been liberated. Or it may be that the person who was specially responsible for him, had let him go on parole. The language used conveys the impression that the journey was made by him rapidly, and that he had hastened to be in Rome again. The officer in whose charge he was, must, on this supposition, have had a great deal of confidence in his probity. Soon after returning, he was arraigned.

Paul had taken the greatest pains with Timothy, to render him a worthy successor of himself. In another epistle he speaks of him as the only one who was like-minded with himself. His deep love for the churches founded by him comes out in this earnest and most solemn appeal to Timothy. He adjures him to preach the word not merely at appointed times, but at all times. Authority was to be sustained by instruction and tempered by patience. He anticipates a time when they will not endure sound doctrine; and when many will seek the office of teacher in the church not for the sake of saving souls but for the sake of honor and worldly advantage, accommodating their preaching to the inclinations of their hearers. Are there not many of these hearers with itching ears at the present day? What they desire is not so much to know the will of God, as to be entertained. The true servant of the Lord Jesus will have occasion to reprove and rebuke as well as exhort. Paul had occasion to reprove even the apostle Peter. And some are to be rebuked before all. Do we not want some Timothys in the church? Men whose love and wisdom no man can question, and whose reproof will therefore come with authority. It would seen that one of the greatest trials of Paul was the defectiveness of his fellow-laborers in the ministry. We have some indications of it in this chapter. (Vs.13,11, 18.)

"Unto fables." 4. This prophecy has been sadly fulfilled. The truth strips man of his imagined glory; revealing to him all glory in Christ. These fables bring back to man the glory which the word of God denies him, placing self again on the throne, disguised as a saint. So instead of the Gospels, we have the apochryphal Gospels; and instead of the Acts of the Apostles the '*acta sanctorum*,' 'legends of the saints. Instead of the truth "absent from the body, present with the Lord," we have the doctrine of purgatory.

"Endure afflictions." 5. The temptation is to turn aside from the path in which these afflictions are foreseen, persuading one-self that providence shows them that they may be avoided. So Pilgrim saw two lions in the way and was tempted to think the way hopelessly blocked; but going on in the name of the Lord, he found the lions chained, and passing through he obtained a great blessing.

"For." 6. The fact that the time was come for Paul to be removed from earth, is used as an argument why Timothy should endeavour to follow him as he had followed Christ. And the fact that Paul and his companions are no more in the world, should be with us an argument why we should aim to be as they were.

"I have kept the faith." 7. The pictures of Paul and his work given us in the N. Testament, show us the meaning of these words. They that keep the faith are kept by the power of God.

"A crown of righteousness." We read elsewhere of a crown of glory and a crown of life; and the three are one. In Christ we have righteousness, life and glory; and because he reigns we shall also reign. "To all that love his appearing," whose most ardent desire is that Christ should be manifest in his glory. Let us thank God that we have this dying testimony of Paul. He now disappears from our view. How delighted we would be if we had a few more pages, describing his last hours and his execution. But he who thought it not good that we should have an account of the burial of Moses, saw that it would be better for the church that we should not have this glimpse of the last moments of Paul.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My Dear Sir,—I do not suppose that it is your wish to make the columns of the Guardian a medium of scientific discussion, but as the closing paragraph of your remarks in reply to my letter is an incomplete

statement of the theory of energy as taught by modern science, I should like to state in the briefest possible manner what has led to the conclusion that the present system of the universe is undergoing a process of gradual decay.

The doctrine of the conservation of energy, as you have said, teaches that energy is indestructible, that while changed it continues to exist without diminution in other forms. But the same theory has pointed out the distinction of higher and lower forms of energy and has shown that every physical change which takes place is accompanied by a degradation or lowering of the form of energy conceived.

A recent writer upon this subject has reminded us of the applicability of the classic lines—

Facilis descensus Averni, Sed revocare gradum superasque evadere ad auras, Hoc opus, hic labor.

The passage from the higher to the lower is one thing, that from the lower to the higher quite another.

We have a good illustration of the state of the question in the process which goes on in the case of the steam engine. The engine stops working not when all the energy has been transformed, but when it has reached such a low level that there is no possibility of transferring it from one part of the system to another.

Now let us suppose that the sun's energy has been diffused throughout the worlds. We ask can it be restored? The answer, according to all that science has yet discovered, must be no. It has not been destroyed but it is in such a condition now that it is no longer available. When the sun has diffused its heat so that no point of lower temperature can be found, it will cease to communicate anything to surrounding orbs. In the whole system the amount of energy originally present still exists but it is diffused in such a way that there is no possibility of further exchanges, and those activities which depend upon such communications must cease—unless creative power be put forth to change the mutual relation of parts which cannot change themselves.

It is when the theory of the degradation or dissipation of energy is taken along with that of the conservation that we have a complete statement of the facts which have led to the view under consideration.

Of course the grand truth remains——"they shall perish but thou shalt endure"——but to my mind this truth loses nothing in grandeur when it is found to be in harmony with the highest developments of human Science.

I am
Yours ever faithfully,
D. MACKICHAN.

NOTICES.

The Rev. Mr. Row will preach the Quarterly Sunday School Sermon to-morrow, at 11 A.M., at Falkland Road Hall. The Rev. Mr. Wheeler will preach in the same place, at 6 P.M.

We have received from "A Friend" Rs. 5 for the House of Hope.

Epitome of News.

Saturday, March 9.

—At the Annual Meeting of the Bombay Education Society, on Thurday, H. E. Sir Richard Temple said: "Our responsibilities are rapidly increasing. We have now to find board, lodgings, and education gratuitously for no less than 200 children out of 300, the 300 being the total number in the institution. This number of 200 whom we have to provide for entirely is rapidly increasing. It has increased by 30 or 40 within the last year or so, and we may be grieved to observe that the reverend Secretary is obliged to report, for the first time, that the Society has been unable to admit many poor destitute children on whose behalf applications have been made. Heretofore it has been the boast of this Society that no destitute child has been refused admission, but now there are no less than 53 of these poor applicants, who have been told to wait. Well, then, while our responsibilities are increasing, it is well that we should look to the state of our finances. Now, ladies and gentlemen, in may respects our finances are on a sound basis. Of an income of, say, R75,000 a year, some portion is derived from Government grants and subscriptions in various forms; some portion is derived from the interest of funds which have been placed in Government securities; the largest portion of the income is derived from the profits of the printing press; another portion is derived from the fees paid by one-third of the children in the institution; and the remainder is derived from charitable subscriptions. Now, it is remarked that the private subscriptions, which used to be so abundant when this institution was founded, are gradually decreasing."

—*Bombay Gazette*: "Yesterday at the Small Causes Court a singular case was decided. A number of persons sued certain native head carpenters in the service of the B. B. and C. I. Railway Company, because they had each paid Rs. 30 to the head carpenters on condition that they received employment for a year certain in the carpentering branch of the Company, and had been employed only for a short time, while the head carpenters stuck to the gratifications they had received. Of course, the plaintiffs were non-suited, but it is to be hoped that the officers of the Railway Company will have something to say to the head carpenters, whose conduct is as reprehensible as that of their victims was foolish."

—Times; Rome: "The general opinion is that for learning, tact, energy, dignity, amiability, real moral worth, and sincere piety, the Sacred College could not find a more deserving Pope than Giovacchino Pecci. At Perugia he followed the same policy recommended by Riario Sforza at Naples. He advised good Catholics to fulfil their duties as citizens at Municipal and Provincial elections, even when the Clerical Press, professing to interpret the mind of the Vatican, enjoined a policy of abstention. Pecci has spoken with great effect against a proposal for the removal of the Conclave from Rome, and other measures advocated by the Reactionary Party. He enjoys the confidence and support of the Liberals, or, at least, a reasonable majority of them, in the Sacred College, and plays the same part as was sustained by Gizzi in the Conclave of 1846. Pecci's private life at all periods is above reproach. He has considerable literary talents and has written poetry. He never has had intercourse with the functionaries of the present Italian Government, but is esteemed by them all, and those with whom the necessity of his duty brings him into contact are perfectly charmed with him."

—A lecture on the telephone with illustrations was delivered by the Rev. Mr. Mackichan, M.A., B.D., of the Free Church Mission, yesterday evening, at the Town Hall. There was a large audience composed of European and native gentlemen, and several ladies were also present. His excellency the Governor, presided.

The *Bombay Gazette* says: "Mr. Mackichan illustrated the transmission of air vibrations on the principle of the telephone by means of two electro magnets, several feet apart, and connected by a wire. When he moved a piece of soft iron about within the range of one magnet the currents of air were exactly represented on a galvano-meter attached to the other magnet. The lecturer further said the telephone consisted of a wooden case, in which was a disc, and behind that an electro magnet composed of soft iron wrapped round with wire, and behind that again a permanent magnet which magnetised the soft iron. The vibrations of the air occasioned by the voice speaking into the aperture of the case caused the disc to move and communicated the vibrations through the electro magnet to tho wire, which transmitted them to a similar instrument at its other end, the disc of which acted on the atmosphere in the same way as the atmosphere had acted on the disc in the first telephone. In conclusion, Mr. Mackichan explained that the telephone could not be used in connection with telegraph lines when working, because of the inductive electricity which communicated vibrations from one wire to another without their actually touching, and the vibrations caused by telegraphy being stronger than those produced in the case of the telephone, the latter were over-powered and rendered indistinguishable."

Monday, March 11.

—Friday, 10 P.M., a native peon crossing the Esplanade, when (says the *Times of India*), he saw what he describes as a ball of fire coming towards him. The ball struck him on the right side of the head, scorching up the whole of the face and burning out a part of the bridge of the nose. He was taken to the Goculdas Tejpal Hospital, but would not stay there, as he preferred to be treated by native doctors.

—General Grant has been up the Nile. He is about to visit the Suez Canal, and then embark on the American frigate, the Vandalia, for Jaffa, whence he purpose to make a trip to Jerusalem and the Dead Sea. From Syria the ex-President of the United States will probably proceed to India.

—According to the *Indian Daily News* the Earl of Dalkeith, whilst on his Indian tour, appears, during his travels, to have met with more civility from the E. I. Railway than the G. I. P. The E. I. Railway placed a special saloon carriage at his disposal during his journey, but the G. I. P. were not prepared to offer the same facility, except at rates which would have made it a most expensive luxury. We do not see why the Earl of Dalkeith should have such favors shown him. It would be a strange thing if British noblemen should be allowed to travel on Indian Railways at half rates.

—A Joint Stock Company in London has obtained from the Sultans of Borneo and Sooloo the cession of the whole of the northern part of Borneo, extending from Kimanis River northwards to Sibuco River on the east coast, and including the harbours of Gayu Bay and Ambong in Maludu Bay. The cession has been duly acknowledged, without any trouble or opposition, in the presence of the Governor of Labuan and Consul-General for Borneo.

Tuesday, March 12.

—*Times of India* correspondence: "There has been an outbreak in the Nowanugger Jail lately. Some fourteen or fifteen prisoners managed to effect their escape, but they were pursued by H. H. the Jam's guards, and about a dozen of them were shot down. The prisoners attribute the cause to the want of sufficient food. The matter being a serious one, the officer in charge of the Hutton Prant is I believe making enquires."

—It is apprehended by the *Jame-Jamshed*: which has obtained its information from a native gentleman just returned from the district, that there will be a renewal of the famine in Sholapoor during the next few months. The few crops that the ryots have succeeded in raising have been taxed with the Government revenue demand, which will thus absorb all the produce of this year. Even these they would not have been enabled to obtain, had they not been helped with seed by individual benefactors, who will not be pleased to find their generous intentions thus thwarted by Government exactions. It is felt that Government, in not remitting their demand, have inflicted a severe hardship on the unfortunate ryot, whose condition during next month will be deplorable.

—*Bombay Gazette*: "The announcement made by Mr. Gladstone to his constituents that he will not be a condidate for a seat in Parliament at the next general election, or, in other words, that he has made up his mind to retire from public life, will be read with exultation by furious partisans, but with regret by every man of generous spirit who, whatever his political principles, can feel sympathy for fallen greatness. Mr. Gladstone does not retire on account of failing strength, bodily or mental. Never perhaps has he displayed to greater advantage the comprehensive force and keenness of his intellect than in the animated controversy which has been carried on for the last eighteen months in England regarding the Eastern Question, and nearly the whole burden of which he has borne for the Liberal party. The exertions he must have undergone during an agitation, in which he was almost ceaselessly engaged in making speeches or writing pamphlets, would have overtasked the energy and ardour of any of the younger generation of English politicians, and were not equalled even by the devoted labours of the leaders of the Anti-Corn-Law League. These extraordinary efforts were for a time rewarded with success. The whole country was spell-bound by his vehement eloquence; the Ministers themselves could not resist him, and from the time when Lord Salisbury was sent to the Conference of Constantinople in December 1876 till the meeting of Parliament in January 1878 it may be truly said that Mr. Gladstone, though out of office, dictated the policy of England and kept the country from going to war with Russia. Had the Government been rash enough to disregard his advice in the Session of 1877, and to show any inclination to support Turkey against Russia, it is probable that he would have been able to displace Lord Beaconsfield; and perhaps we do not always bear in mind the strong tendency of public opinion at home last year in favour of peace, when we blame the Ministers for not having spoken out before the Russian armies had crushed Turkish resistance."

It does not appear that it is the intention of Mr. Gladstone to retire altogether from public affairs.

—Dr. Doolittle has met with another carriage accident. He was thrown out, and taken up unconscious, but is not thought to be seriously hurt.

—"On Friday last, at Barrackpore, near Calcutta, a Government elephant met the fate of bad soldiers. He was shot. He was in the prime of life, being only 60 years of age, but during his brief sojourn in civilised haunt he had managed to kill eleven men. His homicidal characteristics at last grew tiresome, and hence his fate. He was an elephant of monstrous

size. Another elephant of bad character has been condemned to suffer the same sentence."

—Mr. Samuel John, C. M. S. Madras, labouring among the educated classes, speaking of the quarter called Black Town, says: Hindus of all classes and denominations can be seen here. Officials of all ranks, students of all schools, Missionary as well as Government, together with those purely national, both private and public, abound here in great numbers. Opposition to Christianity assumes here its real shape. Men who do not only dislike Christianity but who will do any thing to prevent its progress, are to be met with. Brahmins, Chetties, Comaties, Naidus, and Mudaliars occupy different portions of this large town, and seem to all intents and purposes careless of religion, absorbed in mercantile business and in their daily avocations. Rudeness combined with ignorance and with a determination to hold in contempt the religion of Christianity is the leading principle of those who have not as yet enjoyed the benefits of English education. Not unlike Babylon of old which was surrounded by spacious walls and towers which set at defiance the attacks of enemies, the hearts of men here as elsewhere are encased in a deep and mistaken sense of the sacredness of idolatry, time-honoured superstitions, invincible barriers of caste, and settled opposition to Christianity, so as to stand proof to all Missionary operations though backed by religious teaching in schools, distributions of Bibles, tracts, &c. This state of things is enough to fill one with discouragement, but with God nothing is impossible.

Wednesday, March 13.

—The Opium Revenue for 1877-78 (not quite finished) has yielded Rs. 8,86,72,330 being Rs. 70,81,690 above the estimate.

—*Bombay Gazette*: The English Government seems to have definitively broken with Turkey, or it would not have come forward before Europe as the champion of Greece, and insisted that that small State shall be allowed to air its grievance before the Congress and to show that its claims to empire are as those of the Bulgarians. This step taken by England is as ominous as the patronage accorded by the Western Powers to the kingdom of Sardinia at the close of the Crimean War, when Cavour was allowed to place the wrongs of Italy on record before the Conference of Paris. A strange silence is maintained as to the reception given by Russia to the English programme of the work to be done by the Congress; and we should think that this formal presentation to Europe of the Greek claimant to the sovereignty of the coasts and islands of the Ægean as the client of England will be even less relished at St. Petersburg than the demand for the submission to the Congress of all the terms of the Treaty of Peace with Turkey.

—There is a long article in the same on the Baboo Chunder Sen, closing as follows: "No arguments, no efforts of reason, could ever convince the silly people who believed in the Brahmo Somaj and its prodigious powers of revolution, that the Baboo Keshub Sen was an "Indian dodge," but lo! he marries his daughter to what is called an "enviable alliance" and all his whilom admirers cry charlatan! and impostor! at the top of their voices. If the Baboo's sincerity is dubious, there is not much to be said of the sincerity of his friends. For the sake of a principle involving such tremendous consequences as a girl's wedding, they are ready to cast off the dust of their shoes on their apostle and preceptor, and no doubt the Baboo will have no bitterer enemies in his future public career, versatile as it always is, than those other Baboos who could not marry their daughters and have not learnt the way, by an experience of a London season. We recommend Baboo Chunder Sen to travel in Europe and America without loss of time, and lecture there on match-making and native public life. He would draw thousands, not only of persons, but of dollars."

—"The recent reduction of rates which followed upon the admission of India to the Postal Union had the effect of transferring a large portion of the English correspondence from the Southampton to the Brindisi route, and it appears that the result of the change so far has been to further demonstrate the comparative inutility of the Southampton route as a purely postal convenience."

—"It does not do in Madras to give way to expressions of delight on being adjudged innocent of a serious charge. On Friday last, in the Madras Presidency Court, a man and woman were charged with abduction, but were acquitted. In their excitement they clapped their hands and jumped about from joy, whereupon the Magistrate ordered the poor impulsive wretches to be arrested for contempt of court and sentenced them to be fined Rs. 10 or suffer a fortnight's imprisonment in default."

—The *Civil and Military Gazette* says:—Our special correpondent in the Madras famine districts sends three photographs of groups taken in a male, female, and children's ward of one place—pictures terrible to look upon. No words ever written since Ovid's ghastly description of famine, could give such a picture of the horrible effects of want and starvation as is given by these photographs, which are really photographs of living skeletons. Our correspondent writes:—These are not selected or exaggerated specimens. I have in my camp at the present moment cases of far greater prostration and debility. I have in camp a full grown man, large-limbed and big made, who weighs 45 lbs!"

—*Bombay Gazette*: "Lieutenant Hannan, of H. M.'s 56th Regiment, was arrested and placed before Major T. Trueman, the Assistant Cantonment Magistrate, last Monday morning. The complainant in the case is one Tookaram bin Bhimajee Bagava, civil and military tailor, who accused this young officer of giving him a false order for £15 on England in lieu of clothes supplied and cash advanced, Lieutenant Hannan knowing well at the time that he had no account, and that his draft would have been dishonoured." The case stands over.

—The Town Hall in Calcutta was crowded on occasion of the adjourned Brahmo Protest Meeting. There were many addresses and this resolution: "That this meeting views with feelings of deep sorrow and condemnation the approaching marriage of the daughter of Babu Keshub Chunder Sen, Secretary, Brahmo Somaj of India, with the Maharaja of Kuch Behar, as being inconsistent, with the high principles hitherto recognised and accepted by the Brahmo Somaj of India as likely to exercise an injurious and demoralising influence on the Brahmo Community, and as calculated to lower the character of the Brahmo Somaj of India as a reforming and progressive organization; and, without in any way impugning his personal character, feels, at the same time, constrained to declare that the Secretary to the Brahmo Somaj of India by countenancing this marriage and by the utter disregard he has shown of the strong expression of Brahmo public opinion on the subject, has forfeited his claims to the confidence of the Brahmo community."

—*Times of India*: "The accounts we have recently had from different parts of Oudh and the North-West are of really terrible significance, when we think that only one crop, and in such a country, has been deficient. A well-known missionary says:—'I do not write of hunger or pinching want; these are so common that I pass them by; but I write of downright starvation, in all its ghastly awfulness. I write of human beings—men, women (chiefly old), and children unable to articulate, shrivelled up, and dying of dread starvation, from the inability of procuring a small supply of even the barest necessities of life.'"

Thursday, March 14.

—News from Greek papers, in the *Evangelist*: "The Greeks are excited over the results of the Eastern War. They think that the set time to favor Greece has come, now that Turkey is sueing for peace from her Northern conqueror. The last mail from Athens brings the report that a direct claim has been made on Turkey by the Greek Government to grant independence to certain provinces chiefly inhabited by Greeks, with threats if it be refused. The Greek Foreign Minister, Trikoupis, a son of the historian, and himself a man of education and liberal principles, has had a delicate work in conducting his correspondence with Turkey. As long ago as last August he replied with spirit to her inquiry through the English Government in relation to the Greek military preparations. Similar inquiries, it is reported, have been made recently through the same channel. Greece has been arming. A large camp of conscripts was formed last Summer near Thebes in Boeotia, and there is a new gathering now at Chalcis in Eubæa. Recruits have been drilling in many places, while garrisons everywhere are full. The Turks have not been blinded nor idle. Great numbers of Asiatic troops have been quartered in Thessaly, and reports of their outrages fill the Greek papers. Notwithstanding all provocations the Government seems to have carefully avoided collision on minor points, waiting for the critical moment when its voice will be most effective to liberate the Greeks in Turkey from Moslem rule, and permit them to unite with independent Greece. That time the nation believes has come, and we hope and expect that its desires will be at least partially gratified."

"The bishops who were convicted some time ago by a civil court of having bribed their way to office, have now resigned. The prevailing public opinion seems to have been that for the honor of the Church they should have been tried and deposed, instead of being allowed to retire. The young ladies' school, established six of seven years ago by Miss Kyle, was suspended for awhile last Fall. Some of the papers rejoiced over this action of the Government, affirming that it was taken because the Greek Catechism had not been taught to the children. The school, however, has been reopened as a *Protestant* school with the permission of the authorities."

—*Overland Mail*, Feb. 22: The marriages of Princess Charlotte, eldest daughter of the German Crown Prince, to the Hereditary Duke of Saxe-Meiningen, and of Princess Elizabeth, daughter of Prince Fredric Charles, to the Hereditary Grand Duke of Oldenberg, took place at Berlin, on Feb. 18.

A meeting was held at Lambeth Palace on Feb. 18, the Archbishop of Canterbury presiding, for the purpose of inaugurating a fund for the relief of the sufferers from famine in China.

Amongst the deaths recorded this week are:—Sir Gerald G. Aylmer, Bart.; the Marchioness of Sligo; Lady E. Pringle; Gen. E. Messiter, late Indian Army; Col. W. Cartan, formerly 79th Highlanders; Lieut.-Col. Stewart C. Bruce; Major-Gen. Sir A. S. Waugh, R.E.; Major C. D. James, 36th Regt.; Major R. D. Fergusson; Capt. Cracklow, R.A., late B.R.A.; and Mr. James Murray, C.B., F.R.G.S.

Cardinal Gioachino Pecci, Arch-bishop of Perugia, was practically the head of the Sacred College even before his election to the vacant throne, having been appointed Camerlengo of the Church of Rome by the late Pope in November last, and having in this capacity acted as Vicar of the See during the *sedis vacantia* and presided at the Conclave. Sixty-two out of sixty-four cardinals attended this assembly of the heads of the Roman Church; and so long had been the reign of the late Pope, that no more than four out of these sixty-four members of the Sacred College were survivors of the Conclave by which the tiara was conferred on Count Mastai-Ferretti in 1846. No more than thirty-five out of the sixty-two cardinals present on Feb. 20 voted at first for Cardinal Pecci; five more votes were required to make up the regulation majority of two-thirds, when Cardinal Franchi and several others approached the Camerlengo, and, kneeling before him, gave him their votes and along with them the Pontifical Crown.

In the Antonelli will case the court gave judgment that the plaintiff should be permitted to give evidence in support of her case, and condemned the defendants, Counts Antonelli, to pay the costs on this first incident of the cause. The judgment, it is stated, fills forty sheets of stamped paper.

From Madrid it is stated that the insurgents in Cuba will surrender this month, obtaining pardon and the promise of colonial reforms. These reforms will include representation in the home Parliament and an administration to that of Porto Rico.

—*Times of India*: Sir John Wemyss, Bart., died at Allyghur on the 9th March.

—The Astragram Sugar and Rum Works, Bangalore, were started with the usual flourish of trumpets some few years ago, but as the shareholders find that they can have no confidence in the managers, they have asked the Mysore Government to appoint inspectors to investigate the company's affairs.

—*Bombay Gazette*; London, 22: "The town has to day been startled and shocked by an attempt to assassinate the Master of the Rolls. As Sir George Jessel was entering his Court at about ten o'clock, a man came up and fired a pistol at him; the ball grazed his ear, and then stuck in a wall. The assailant was a clergyman—the Rev. Mr. Dodwell—one of the large race of monomaniacs who haunt courts under the delusion that they have extraordinary rights, and are the victims of extraordinary injustice."

—Same; Poona, 13: A charge of cheating, which had been preferred by Lieutenant Hannan (who is himself in custody for fraud) against Major Farrington, was decided to-day. Major Farrington was honourably acquitted, and complains against his accuser for defamation.

—Same; Madras, 13: A large meeting of the mercantile and trading community was held in Pacheappah's Hall this evening to protest against the unequal incidence of the Licence Tax and the enhanced rate proposed to be levied by the Madras Government. It was unanimously resolved to present a memorial to Parliament through Mr. Fawcett, and that other members of Parliament should be solicited to support the prayer of the memorial. Messrs. Mackenzie's and Orr's speeches were greeted with enthusiastic cheers. Places of business were closed early.

—There has recently been an absurd rumour amongst the natives of Calcutta, that any native found on the *Maidan* after gun-fire is to have his throat cut! The natives will not now venture near the *Maidan* after dusk.

—On Friday evening last, at about 8½ P.M., a meteor of extraordinary size and brilliancy passed over Lahore. The light emitted in its passage was as bright as that of the moon at the full. It exploded to the west-ward, with a noise similar to thunder, and precipitating fragments in all directions.

—*Times*; Vienna: "If the British fleet, it is argued, be in the Sea of Marmora, it may at any moment steam through into the Black Sea and interrupt the present line of communication of the army in Roumelia, forcing it again to use the long and circuitous land route across the Balkans, which would decidedly injure their military position. The Russians, therefore, wish either that the British fleet should withdraw beyond the Dardanelles, or else that they should have guarantees against such a contingency as above alluded to; and it seems that *pourparlers* are going on between London and St. Petersburg for the purpose of arranging this difficulty. Meanwhile, the news of the arrest of Suleiman Pasha at Gallipoli, and the intention announced to send him before a Court-Martial for insubordination, makes it look as if the Russians were preparing for all eventualities."

—The Bombay Volunteers were yesterday morning reviewed by H. E. the Governor, who afterwards entertained the officers at breakfast.

—Surpi, (Thessaly) Feb. 18: The night before last Muza Nicolaide and Valenza, with about 800 men, attacked Platano, a village of some 200 Christian families, nine or ten miles from here, and expelled the Mahomodan garrison. At 8-30 next morning, however, the Turks marched in force from Armyro and drove out the Greeks. The Bashi-Bazouks then massacred many women and children, the names of whom have for the most part been ascertained. The Greeks again attacked and chased the Mussulmans to Armyro, and now occupy the village except a few houses, where some Regulars have fortified themselves. Many fugitives and families came in here during last night, but the men are now returning with arms and ammunition. The Greek Regulars can scarcely be held in check.

—Platanos: The Christians of the district of Armyro, acting in concert with the Greek Government, have formed a Provisional Government to-day, with Thrasybulus Veletza, as President. They have issued a proclamation declaring the district annexed to the Kingdom of the Hellenes, and setting forth that as the tyranny of the Turks has forced them to take up arms, they will never again return to bondage.

—*Indu Prakash*: From the working of the female medical school at Bareilly, and the Native female midwifery class in this city, which latter has been very favourably spoken of by both Doctor Hunter and Dr. Cooke, we are inclined to believe that there is no lack of intelligence in the Hindu women to study medicine. Cannot, therefore, the authorities here with advantage start a vernacular class for the training up of native ladies in that branch at least of the medical science which treats of the peculiar diseases of women?".

—*Sunday School Chronicle*: "We have just received intelligence of a remarkable revival that has taken place at Natal. At the last report some 300 persons had been converted. The movement was begun by the prayerful and earnest labours of a blacksmith, who had received a blessing at Mr. Moody's services and presently, in the providence of God, was called to settle in Natal."

—*Christian*: At the January meeting of the Mildmay Association of Female Workers, Miss Waldegrave said that having often prayed for St. Petersburg, we should praise God for what He has done. One hundred and fifty thousand Testaments have been bought by Russian soldiers, and carried with them to the field of battle. They have not only been read, but *valued*. From the breast pocket of one poor fellow who was among the dead, a little Testament, in which he had marked many passages, and covered with his blood, fell out as they brought him away. There has also been an encouraging work of grace among the drosley drivers: 150 of them, though extremely poor, have of their own accord given up Sunday driving. A most interesting meeting of these men was held in a room formerly used as a ball-room, beautifully decorated in white and gold, now appropriated to Christian work by its owner, a man of high position, who has given up the world. It was a touching sight to see him amongst these men (who were clad in sheepskins and rough boots), standing up and telling of the love of Christ. Fourteen meetings are now held every week in Moscow—some in the prisons—where a wonderful change has passed upon some of the fiercest spirits.

"There is no depth it cannot fathom; there is no height it cannot scale; there is no infinity it cannot compass.

Friday March 15.

—*Times of India*: "General distrust seems to follow the agreement for an international Congress. On Tuesday it was believed at Vienna that the Russian troops were moving towards Constantinople, but as they have been only twelve miles distant for some weeks, and two days have already elapsed, the rumor must be held to be contradicted for want of confirmation. On Wednesday it was "feared" at St. Petersburg that England intended to occupy the Island of Mytelene. But these rumours may probably be taken to cancel each other. Mytelene is a Turkish island some eighty miles south of the Dardanelles, and lying at the entrance of the Gulf of Guestro. It possesses one fine harbour, which might be useful as a naval station and *point d' appui*, and has a population of some 40,000. But however desirable its possession might be, its seizure, unless provoked by some direct breach of faith on the part of Russia, would be tantamount to a rupture with both the conqueror and the conquered in Turkey.

—The *Times of India* publishes in its telegraphic columns, a notice of the passing of a Bill in the Supreme Legislative Council, "for the better regulation of the Vernacular press, to enable Government to repress seditious writing, extortion, and intimidation by the Vernacular press more promptly than under the existing law. The Bill provides that where necessary the District Magistrate or Commissioner of Police may, with the sanction of the local Government, require the publisher of Vernacular papers to execute a bond that he will not allow to be published in future such objectionable matter, or as alternative for such bond, to enter into a written engagement to submit proofs of articles to be authorized by a Government officer."

His Excellency the Viceroy quoted a large number of recent utterances of the Vernacular press openly maligning the English rule and English race, and in some cases preaching open sedition and combination for subversion of the British *raj*. No Government could possibly tolerate such language circulated amongst its ignorant masses. Prevention of the evil and not punishment was declared to be the object of the measure and duty of the Government.

—The Str: *Sumatra*, with English Mails, left Aden for Bombay, Wednesday, at midnight.

—The Frere-Fletcher School under Miss Prescott, is to be opened in the new building, Esplanade, by Sir Richard Temple, on Monday next, 5½ P.M.

—*Times of India*: "Sir R. Temple, Governor of Bombay, yesterday evening presided at the exhibition of the Free Church of Scotland schools. His Excellency delivered an address, in the course of which he referred to the great services of the missionaries of the Free Church of Scotland, in the cause of education, and paid a tribute to the memory of Dr. Duff, Dr. Wilson, Dr. Anderson, and other representatives of that church. Miss Temple was also present, and distributed prizes to the girls.

—The *Mirror* informs us that Her Majesty has, through her Private secretary, telegraphed to Babu Keshab Chandra Sen her congratulations on the marriage of his daughter with the Maharajah of Kutch Bel a.

—The body of the shoeing-smith of the R. A. who was reported to have been murdered at Hamirpore, has been found in the river close to that place. The death is reported by the police to have been caused by drowning, but there will probably be further investigations into the matter in consequence of the native letter, in which it was stated he was strangled in a house of ill-fame. The case has a suspicious aspect.

—It is said that Pius IX left 3 millions stg. the accumulations of Peter's Pence.

—The Rev. D. Macpherson, M. A., has been appointed Honorary Chaplain of the Bombay Volunteer Rifle Corps.

—Deaths last week, 566.

—*Poona Observer*: "A sick man admitted into the 26th Regiment N. I. Hospital, while walking up and down in the yard, was struck with a revolver bullet in his fore arm, which almost penetrated through it. Fortunately, the hand thus struck at the time was across his breast, which saved him from being shot through the heart. We are sorry to say that no clue as to the perpetrator of the deed has as yet been got at."

—*Bombay Gazette*: Poona, 14: "A compromise having been effected, the prosecution of Lieut. Hannan has been allowed to fall through. Major Trueman was compelled to discharge him under section 215 of the Criminal Procedure Code."

—The Grand Duke Michael has issued an order to the effect that all lands in Armenia not occupied by their Mahomedan owners before the end of February are to be confiscated, and in no case will the fugitives if they return afterwards be allowed to settle on them. At the same time a circular has been despatched to Koordistan advising the Christians there to emigrate to Armenia, and promising them allotments of land confiscated from the Mussulman fugitives. Pecuniary and other assistance will be offered by the Russian authorities to the emigrants as soon as they reach the Russian outposts.

—The Jumna, troopship, arrived yesterday, brought 74 officers, 9 ladies, and 7 children, also 953 men, 60 women, and 83 children. During the voyage two children died; at Malta disembarked 61st Regt., and took 13th Regt.

Miscellany.

—Sermon by the late Rev J. Warren D. D. on "The True dignity of the Chr. Ministry":

The position that the apostles took amongst Christians, and the instructions that they gave to the bishops and elders whom they ordained, afford the most perfect illustration of the honor properly belonging to the clerical office. When Paul speaks of himself as an apostle, and commands obedience, and even comes to threats of discipline, it is only to combat errors, and preserve the just honor of Christ, as the author of complete salvation, against all judaizing and philosophizing invasions. Never the least gleam of worldly contention for place or personal power is perceived in all the heat struck out by his contests, even when, according to his own nervous language, he had been forced to become a fool by boasting When factions arose among Christians as to the honor and authority belonging to different teachers, he did not hesitate to renounce and deny all of it in the sense then disputed about. But when his apostleship was denied, for the purpose of overthrowing the divine truth that he had taught, perfect decision, earnestness and activity characterized his defence of it. He could consent to be despised as a Jew by the proud Gentiles, if he could gain the Jew; he could willingly be excommunicated by the Jews, if he could gain the Gentiles; he was glad to be counted the offscouring of all things, if he could gain some to glory. But this same man becomes stern, defiant and combative when the establishment of his apostolic dignity and authority is necessary as a bulwark of the truth. When he gives instructions to the church as to how the ordinary ministry should be regarded, it is simply, "Obey them that have the rule over you." "Esteem them very highly in love for their works' sake." "Let the elders that rule well be counted worthy of double honor." "For they watch for your souls." There is not a word in it all on the pattern of the world, which would say, They are gentlemen, and you must honor them. It is in the spiritual aspects of their office only, and for spiritual ends, that he would have them treated with affection and honor.

Soon, however, the mystery of iniquity began to work. Ambition to make the office itself, rather than its work, an honor, began to creep into the hearts of men educated under despotic influences, with examples of official pomp continually paraded before them. The distinguishing spirit of the world thrust itself into the church, and honor among men for honor's sake began to be the aim of the ministry, instead of the infinitely higher honor that arises from not seeking any thing so low. The bishops of city churches raised themselves up by crushing down their own eldership, and by steadily conducted efforts to reduce the country bishops to the same position. We all know how then the work went on, till by an open alliance of the great bishops with the civil power, the iniquitous patriarchates and the papacy obtained a complete establishment.

In almost all established churches we see the same spirit at work. The church, becoming an element of the state, is complimented with lofty titles, and her leading members become in fact worldly lords quite as much as zealous and self-denying builders on the foundation laid by our Lord. These titles, though given in compliment to the whole church, serve to raise some ministers much above others. Thus some are elevated above the true sphere of spiritual influence, and others, being consequently degraded socially, sink below it. In making a lord, a bishop is spoiled; and too much care to make the ministry genteel, results in making it feeble for all its true intents; while the members of it, who are not raised up, are crushed down, and rendered contemptible and useless.

Selections.

THE THEATRE.

BY REV. F. H. NEWHALL, MIDDLETOWN, CONN., AMERICA.

The Theatre is an institution whose character may fairly be judged from its history. This history stretches over a period of about 2500 years, during which time its excellencies and defects, its capacities for good or evil, have had ample opportunity to be developed and observed. The friends of the theatre have always represented that it could be made a powerful ally of true education, of morality and religion; a place where the young would have the taste refined, and would see the beauty of virtue and the

hideousness of vice—these possibilities we intend to examine—but it is not a theatre which *might* or *ought* to be, that you will attend, if you patronise the institution. Let us look at the theatre as it now is, and at the character that it has made for itself through these ages of its history.

The primary characteristic of the institution is best set forth in a motto, which may be read across the curtain of a New York theatre: "WE STUDY TO PLEASE." It is pre-eminently the place where men go simply to be pleased—the house of pleasure. As an institution it is sustained, not to educate, to draw out the powers of body or mind; not to train the muscles like the gymnasium, or the mental faculties like the school, or the moral faculties like the church; not to blend instruction and refinement with pleasure, like the lyceum and exhibitions of the fine arts: its sole object, its simple aim, is to *please*, to *amuse*. It is not intended to educate any faculties of the soul, to make them healthier and stronger for the real duties of life, and so to add something to the permanent stock of human happiness; it professes no such design; theatre-goers would ridicule the very suggestion; but it is to set all these faculties for a few hours in a state of pleasurable excitement.

The theatre is no place for the invigoration and renewal of the mind, but for exhaustion. It is not designed to restore wasted powers, but to excite, to stimulate, to arouse the passions, and stir the blood; and if it does not do this, it fails to fulfil expectation. Successful plays and players stir their audiences into tumults of riotous passion, and are applauded in proportion as they produce this effect.

As the inevitable result of this its fundamental idea, the theatre, notwithstanding all the hopes and dreams of its friends, never can become a reformatory institution. Men go there, not to have their tastes reformed, but gratified; and this the playwriter and play-actor ever keep in view. The grand question with manager, writer, and actor is, "What will please?" These men do not present themselves before the public as reformers of taste or morals, but as speculators, who agree to furnish a given amount of pleasure for a given pecuniary considertion.

1. The very constitution of the theatre precludes the possibility of its ever becoming an institution of *moral* reform. Men never would go to the house of pleasure to hear their faults and crimes rebuked and reproved. Are the twinges of a guilty conscience pleasing? But no man can ever be reformed of any sin till his conscience is made to feel moral delinquency; and the stage can never be allowed to trouble the conscience. The play-going public would desert it the moment it assumed this character. Men may theorise about making the stage display the beuty of virtue and the hideousness of vice, for public reform, but it is a mere chimera; in the nature of things it is utterly impossible. Plays would cease to be acted the moment that they began to touch the conscience, that is the moment that they began to do any good.

To the superficial observer many plays have the appearance of being eminently reformatory in character, because they portray the frightful enormities of some vice or crime. For example, Macbeth displays the dreadful consequences of unbridled ambition, and Othello of unreasoning jealousy. Now in plays like these, which stand at the very head of dramatic literature in an intellectual and moral point of view, infinitely above the vast mass of matter which is to-day acted on the stage, here, I say, the case could be made out, if at all. Yet we venture the assertion, that no man was ever made less ambitious by hearing Macbeth, or less jealous by listening to Othello. Shakespere understood his art too well to level a drama at the conscience. These great plays are written not to the conscience, but to the imagination. Now the imagination may be roused and stimulated to the most feverish activity, by representations of the consequence of vice, without producing the least desire for reform in the heart. Nothing is easier than for a man to think, when his imagination is thus enkindled, that his heart is glowing with the love of virtue and hatred of sin; but no greater mistake can be made. The pleasure of the theatre is the pleasure of sense and imagination; to these all its machinary is directed; and the imagination may be in a state of highest excitement, when the moral sense is cold and sluggish, or dead. Many a woman weeps nightly over imaginary sorrows, who would turn a blind and starving beggar from the door without a pang. During the bloody tyranny of Robespierre, according to Burke, twenty-eight theatres were in full operation in Paris, and the very men and women who, night after night, were thrilled with sympathy for imaginary heroes and heroines, jeered and rediculed the poor wretches daily dragged to execution, and mocked, as heads were carried away by the basketful from the guillotine, while the gutters of Paris ran with its noblest blood. See them at the theatre and you think them tender and compassionate; meet them in the street, and you find their hearts like the nether millstone.

2. The same may be said of reforms in *taste* to be effected by the stage. Plays must be written and acted to please the taste of the mass of pleasure-seekers. Does anybody believe that their tastes are pure? Let them be composed in the highest style of art, and how would the audiences dwindle! People do not go to the theatre to have their tastes refined, made more correct or delicate, but to be pleased. An actor who should undertake to dictate to the tastes of his audience, would be greeted with brickbats rather than roses. Johnson wrote, in his prologue to Irene.

> Studious to please, yet not ashamed to fail,
> He scorns the meek address, the suppliant strain,
> With merit needless, and without it vain:
> In reason, nature, truth, he dares to trust;
> Ye fops be silent, and ye wits be just.

But no play pitched in that key could succeed, and Irene was a failure, though brought out by Garrick; and Johnson never tried again.

But we shall be asked what we have to say to the master-pieces of the drama, which spread such a glory over literature, ancient and modern. We reply.

1. Our subject is not the drama, but the theatre; and we call special attention to the distinction. We are not speaking against dramatic compositions in literature, but aginst dramatic representations on the stage, *as they are to-day, and have, on an average, ever been*. Let no one imagine this a trifling distinction, for some of the very choicest gems of dramatic composition were never acted, and never meant to be. The book of Job is a drama; Plato threw all his philosophy into the dramatic form; but Elihu and Eliphaz, Gorgias and Protagoras, would look odd enough on the stage. Comus and Samson Agonistes were never acted, and never intended for the stage, and Paradise Lost was originally projected as a drama.

2. And as to the master-pieces of the drama which were composed for the stage, when we compare them with the mass of stage literature—if it be worthy of such a name—they are grains of wheat among bushels, yes, cargoes of chaff. It is as unfair to present these productions as fair specimens of what is brought upon the stage, as it would be to present their authors, Sophocles, Göethe, Moliere, Shakespere, to the inhabitants of another planet, as fair average specimens of the human race.

3. These are not the plays which the masses of theatre-goers want to see and hear; no theatre in the land could live by giving the public such entertainments, for they would be no entertainments to the average theatre-going public. Christopher North well shows up this affected admiration of Shakespere prated of by the theatre-going public, and makes the Ettrick Shepherd say, "Who but a cockney would wish to see oftener than once or twice a year, tragedies that cause a soul-quake? The creatures in their hearts would far rather see Mother Goose."

4. When these first-class dramas are performed for the gratification of the best class of auditors, farces must be added to catch the mass who have dozed through the Shakespere. Besides, it is extremely rare to hear these great plays spoken as they are written; the characters are cut down to fit into a prompt-book. This has ever been the lament of all men of taste who have patronised the theatre, from Addison and Steele to Hazlitt and Knight. The great poet's text is dished up by the nameless player of the season; diluted and seasoned to tickle the taste of the day. Mr. Knight, in his edition of Shakespere highly compliments Mr. Macready, that he had entered on the "noble task of presenting the text of Shakespere, not deformed by presumptuous innovations, and *not vulgarised by stage conventionalities*." This sufficiently indicates how the great poet's text is generally presented on the stage.

5. In the last place, I give you the authority of men of taste, who have frequented the theatre, for the assertion, that whatever intellectual advantages may be gained from listening to the performance of these great dramatic productions can be gained in a far higher degree from perusing them at home. Hazlitt, in his Lectures on Dramatic Literature, declares that a man of taste can better appreciate plays which he has never seen acted; for if he has seen them, all the appurtenances of the theatre, and the rant of the stage, are perpetually floating between him and the poet's thoughts. Charles Lamb expresses the same judgment with great emphasis. Dr. Johnson says emphatically, "Many of Shakespere's plays are the worse for being acted, Macbeth for instance." There have never yet been half a dozen men competent to play Hamlet or Lear, in fact it would take a Shakespere to play Shakespere; the ideal which flits before the mind's eye in the study, is far loftier than any representation which crosses the stage once in a century. And, again, at the theatre you may see "star performers in leading characters, but wooden men disgust you everywhere else; while, as you read, you see the master's touch everywhere. I think that these considerations effectually dispose of every excuse that can be made for attending the theatre to receive intellectual profit.

There was a time when the dignitaries of the Christian church used all their influence and power to make the stage an ally of the Christian religion. But they utterly and disgracefully failed. Addison, Johnson, and Hannah More cherished these hopes, patronised and wrote for the stage to elevate it up to this chimerical ideal, but they all failed. In fact the theatre is never defended by moral and intelligent men for what it *is*, but for what they imagine it *might be*, and no one ever pretends to point out any time in its history when this ideal was realised. It is instructive to note how this class of its defenders, and we heed only them, have ever been lamenting the decline and degradation of the institution of their day. In fact, the history of the modern theatre is, as a whole, a history of its moral and æsthetic decline and fall, for what modern dramatist can be compared, for purity and severity of taste, and even for morality, with the heathen Sophocles!

RENEWED TURKISH ATROCITIES IN BULGARIA.

(*Daily News* own Correspondent at Constantinople, January 11, 1878.)

IN 1876 the Moslem outrages in Bulgaria called down the indignation of England. They were proved beyond possibility of reasonable denial, and no effort of Mr. Layard, or anybody else, to throw doubt upon them can have the slightest hope of success. Thereupon the Turks took it into their heads that they could get a cry in their favour by alleging cruelties on the part of Russians and Bulgarians. They have gone hopelessly on trying to magnify trifles, and to persuade England that they are the innocent people, and their enemies the real doers of these iniquities. But they have completely and ludicrously failed in spite of their telegrams, their pamphlets, and other abortive attempts. Their charges often enough carried their own contradiction upon them. Now, however, the Turks have begun their old game, and during the last month have been ruthlessly hanging dozens of people because they were Bulgarians. The game in Bulgaria is very nearly played out, and if Englishmen knew what it was there would not be a hundredth part of the favourers of Turkey that now exist. The following letter, written from Slivno, tells its own tale:—

"The town presents a lamentable spectacle. More than five thousand Bulgarian women and children from the devastated villages in the neighbourhood, naked and barefooted, are wandering through the town, begging alms and dying from hunger and from cold. The prisons are full of innocent Bulgarians, from the town as well as from the neighbouring villages, and almost every day about half a dozen of them are hanged. Since Suleiman Pacha passed through Slivno (towards the end of September) nearly 1,000 *persons have been hanged* in the midst of the town. When this general arrived, there were many Bulgarians imprisoned for slight causes, who would have been kept for a short time in prison and set at liberty. But Sulei nan, not satisfied with this, after he had hanged a great number of innocent villagers, commanded these Bulgatian prisoners to be hanged also. On the day on which he had to leave the town, in order to make his departure as triumphant as possible, he commanded to be hanged in the street through which he had to pass 35 Bulgarians at once. Such was the triumphant gate through which the famous general thought he ought to pass. . . . .

"Suleiman Pacha departed, but with this the hangings did not cease. He found an able successor in the person of Sadyk Bey, the President of the Council of War in Slivno. This man, invested with unlimited power, perpetrates the most arbitrary acts; he hangs and arrests whomsoever he pleases. Among the imprisoned there are many natives of the town, honest and rich merchants, who never during their life have been imprisoned, and who, although innocent, only by giving large sums of money to Sadyk Bey have been able to save themselves from the gallows.

"The majority of the inprisoned Bulgarians are from the devastated villages in the neighbourhood, and through almost every day a number of them are hanged, new perecent replace them, so that the prisons remain always full. Those who are condemned to be hanged are neither asked nor told their crime (*because, in fact, they are innocent*). They are simply told—'To-day you will be hanged,' and the sentence is immediately executed.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

Taking in view that the majority of the persons daily hanged are villagers from the villages devastated by the Bashi-Bazouks, viz., from Yeni-Zagra, Omartchevo, Bouhalieh, Couroudjieh, &c., the real cause of their hanging seems to be this:—The Government, which knows perfectly well the barbarous manner in which these villages were destroyed and the greater of their inhabitants massacred by the Bashi-Bazouks, does not wish to leave living witnesses to tell in future the horrible tale.

"Last week our Metropolitan, Monsigneur Seraphim, touched, it seems, by the lamentation and weeping of women and children whose husbands and fathers were imprisoned, and before whom death was impending, resolved to go before the President of the Council of War, and to implore him to stop the hanging of the innocent people. This venerable old man presents himself before Sadyk Bey, falls on his knees before him, and with tears begs him to have mercy upon the innocent and to put an end to the hangings. Sadyk Bey promises that he will not hang any more. This message, like an electric spark was spread throughout the whole town, and cheered the hearts of the disappointed Christian population. But, alas for him who believes the promise of the Turk! On the next day, in spite of the solemn promise of Sadyk Bey, ten persons were hanged in the midst of the town!"

PHILIPOPOLIS SAVED FROM BURNING.

DR. AND MRS. ASA MAHAN have received a letter from Mrs. Mumford, dated Philipopolis, Jan. 19, in which she graphically describes the retreat of the Turks from the city, and the entrance of the Russian forces under General Gourko. We make a few extracts:—

Praise the Lord for his mercy towards us in preserving us alive, and saving this city from conflagration, when it was fully determined by the Turks to burn it. I have a chance of sending a short letter by the *Daily News'* correspondent, who is an American, so I will copy from my memorandum short notes of the storm of battle which passed over us. My feelings do not as yet permit me to say much. It is so evidently in answer to prayer that I am dating my letter from Philipopolis that all acknowledge it. . . . .

Jan. 9.—Criers went around saying that an armistice was proclaimed for two months, and all who were trying to run away were turned back, At this the exodus quieted down somewhat.

12th.—News came that no trains could come from Constantinople any more, so great was the exodus of Turks that the track was blocked with them on foot. Things in the city began to look alarming, the Circassians and Bashis began to operate on the outskirts, robbing, killing, &c. So the consuls went to the Pacha to demand protection for the city. He promised faithfully to guard it. In the afternoon I went up to the Depôt, with a Greek apothecary as my escort, to see the multitude of Turkish families who had there collected in hopes of getting off by a train at some time. There must have been several thousands sitting around in the snow—women and children, all pictures of terror.

14th.—At noon a note came from Consul Calvert, for Dr. Minassian and myself to come to him, as he had something of importance to tell. We went, and he said that Suleiman Pacha's army was even now entering the city from Bazar, with the Russians at their heels. A battle was sure to begin either that night or in the morning. An engine was coming up from Tirnova to get some railroad men, and he would get me a place on it if I would be ready in three hours to go. The weather was extremely cold. I said I had no idea of going. He said they would burn the city, and then what? I said I would stay quietly in my house till the one next to it took fire, then I would take my family and go out on to the plain. He said I would stay at my own responsibility, and I assented. That evening one of the Protestant Bulgarians led our devotions; there were over forty persons collected. Dr. Minassian had come to stay at my house to help me, and had got a Turkish guard of six soldiers to keep the Bashi-Bazouks and Circassians out. Outside, Greeks and Bulgarians walked the streets with guns, to keep guard against fire and robbers.

At midnight Suleiman Pacha called the consuls and bishops together to tell them to go out of the city within three hours. They replied that as there was no place to go to except to sit in the snow out in the fields, where they must die of cold, they would not do it; if the city was to be burnt they would stay and take the consequences. In the face of this, the Turks dare not burn it. So the Lord worked a deliverance through these means. In the morning the shops were again set on fire, but put out, and the battle began. All day long it lasted, the Russians all the time advancing, and the Turks retreating. I had occasion to go out in the middle of the afternoon, and was surprised to see no one in the streets but the exodus guards, who went slipping along under cover of the walls. I soon found out the reason, for before I reached home I counted five bullets whistle past my head with that peculiar sound, *che—u;* and shell flew over my house in search of the Turks, who were running away. One ball is in my wall near the gate, embedded a foot deep—a relic of the war, and a monument of the protecting mercy of our faithful God, who has not let a hair of my head be hurt, nor any of our community.

16th.—The Russians came in this morning. I took Zana and the children and went to see them march in; cavalry, artillery, and infantry—Gourko's division.

17th.— I find the blankets sent me by Mr. Mackenzie burnt at the Depot with the Government stores. They came in care of the Consul, and he had so much to do he could not attend to getting them away till it was too late. To-day the people are all taking a long breath, so relieved are they. We have passed under the knife, say they, and are saved.

I know you will praise God for this wonderful providence in saving this city from all harm. I am full of gratitude to God for his great salvation.—(*Christian.*)

TELEGRAPHIC NEWS.

Rome March 7th: The Italian Legislature was opened to-day by the King in person. His Majesty, in his speech from the throne, promised to uphold Italian unity.

London 8th: In the House of Lords last night a long debate took place, during which Lord Derby said the Treaty of Paris of 1856, which was revised in 1871, had ceased to exist, but that it was nevertheless binding until Europe had sanctioned a substitute. He hoped that the Conference would be the means of effecting a European, and not only a Russian, settlement of the question arising from the war. His Lordship added that the task would be a difficult one, and the issue of the Conference was uncertain.—General Ignatieff and Reouf Pacha start to-morrow for Saint Petersburg in connection with the Treaty of Peace.—It is generally hoped that the Czar will make further concessions in the conditions of the Treaty.

11th: Mr. Gladstone has announced to his constituents that he will not be a candidate for a seat in Parliament at the next general election. Lord Derby (Minister of Foreign Affairs) has sent a Note to the European Powers proposing that Greece be admitted to the European Congress. England and France have accepted a European Congress instead of a Conference, and agree that the place of meeting shall be Berlin and not Baden Baden, as was at first proposed. Rumours are current which state that Austria intends to occupy Bosnia and Herzegovina. A report is current which states that it has been discovered that a secret Treaty exists between Russia and Turkey.

Vienna, 11th: It is semi-officially stated here that war between Austria and Russia is regarded as inevitable, unless Russia submits the whole of the peace conditions to the Congress.

London 12th: Mr. Gladstone's letter to his constituents, in which he declined the candidacy for the borough of Greenwhich, has led to his receiving invitations from numerous districts to stand for Parliament. Mr. Gladstone, in replying to an invitation from Leeds, states that he defers making any arrangements for a seat in Parliament. In the House of Lords last night Lord Derby (Minister for Foreign Affairs), in reply to a question put, confirmed the statement that England had proposed to the Powers that Greece be admitted to the Congress. The journals of all opinions in discussing the proposal are unanimous in approving it. In the House of Commons Mr. Gathorne Hardy (Minister for War), replying to a question, said compulsory retirement did not apply to officers of the late Indian Artillery, except in the case of Generals of over seventy years of age. The extension to other officers was, he said, under consideration,

Vienna, 12th: The Hungarian Delegation have agreed to the grant of 60,000,000 florins proposed by Count Andrassy The Russian troops are moving towards and are closed (? close upon) Constantinople.

London 13th: Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question in the Commons last night, said the Government had received no information that the Russian troops were fortifying the Bulair lines, and that they were still twelve miles distant.

St. Petersburg. 13th: Fears are entertained here that England has the intention of occupying the Island of Mitylene.

14th: It is semfofficially stated here that Russia cannot submit to the European Congress all the points of the Treaty of Peace as signed between Turkey and Russia.

London 14th: In the House of Commons this evening Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question, said that negotiations for a European Congress still continue, but that British Government required before entering it that Russia should submit all the peace conditions to the Congress.

PASSENGERS SAILED.

Per Str. *Branksome Hall*, 9th:

For Suez.—A gentleman.

For Liverpool.—Mr H A Herbert, a gentleman, Mr Harrison and Miss Harrison, Miss Palmer, Mrs C T Burke and infant, Mrs Batty and three children, Mrs Stace and two children, Mrs Campbell and two children, Rev and Mrs S T Leupolt, Mrs Ellington and infant, Miss Berrie, Mrs Stoddart and four children, Miss Lee, Mrs Saunders and infant, Miss Hutchinson, Miss H T Geoghegan and infant, and Mr Harvey.

Per Str. *Sumatra*, 15th:

For Genoa.—Mr M Kempson, Mrs Kempson, Major Charles M Moberly, Lieut-Col R S Hill, Mrs Hill, one child and two infants, and one European Nurse, Mrs J T Harris, Lieut Christie R E, Mr J L Kipling, Mrs J E Grant, H E Guillame de Weckberlin, Mr Moung Moyiah and two Burmese friends, Mons Le Chevalier Maurice de Manner and one servant, Messrs A Tyler, Lindsay Eric Smith, Jan Mahomed, Immamdeen, Eduljee Manockjee, Cowasjee Hormusjee, Mistry, Lieut-Col Macintyre, and Lieut-Col Mayne.

For Suez.—Mr Bernard, Mrs Bernard, and Miss Bernard,

Per Str. *Italia*, 16th:

For Naples.—Mrs Perry, Miss Perry, Master Houghton, Major C H Grace, Mrs Grace and two infants, Capt T Howard, Mrs Howard, Master Howard, Master Howard, Master Howard, Rev E W Wherry, Mrs Wherry, four children and a lad, Major H W Webster, Mrs Webster, Miss Lathrop, Miss Ward, Messrs R H Finch, W L Willson, C Pegler, and J Hinmers.

For Liverpool.—Mr Goad, Mrs Goad, Mr H J MacGeorge, Mrs MacGeorge and infant, Mrs A Harris-Burland and infant, Capt Ferris, Miss Ferris, Miss Bell, Capt England, Mrs England, Mrs Cameron, Mrs Bonus, Mrs Shonbridge and two children, Miss Fairbank, Master Fairbank, Mrs Swinburne, Mrs Harington and three children, and Lieut C Nugent.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 9th, from Liverpool:

—Capt and Mrs H J Murray, Miss Smith, Mrs H S Boys and child, Mr C Rivett-Carnac, Capt G F Young, Miss Jenner, Capt A Bredin, Mrs P G Hill, Major L Macdonald, Capt Mallandaine, Surg-Major G C Chesneye, and Mr H E Glazebrook.

Per P. and O. Str. *Zambesi*, 13th:

From Southampton.—Lt W G Ramsay, Lt Hon T Pellew, Mr and Mrs Bromley and four daughters, Mrs Hoheren, Lt Ward, Maj Hanwell, Mr and Mrs Harrington, Mrs Cheyne and infant, Miss Cheyne, Mrs Harrington, Lt O'Donel, Mr and Mrs Johnson, Messrs F Grafit, Wiese, W Sayers, Tudor Trevor, D McLean, J Barker, W Collier, I Cookson, G Manly, R Pattison, T Sexton, and J Scotland.

From Malta.—Mr and Mrs Gallett.

From Venice.—Mr F Cope, Col and Mrs Peile, Mrs Peile, Lt Col Jenkins, and Mr and Mrs A G Reid.

From Brindisi.—Messrs C Brook, D McCracken, J Fotheringham, E Sherbourn, V Eyre, and J Robertson.

Domestic Occurrences.

BIRTHS.

STROVER—February 15th, at Bath, the wife of Major G. A. Strover, Mad. S. C., of three daughters.

ELLIS—March 3rd, at Boitakhana, Mrs. R. J. Ellis, Baptist Mission, of a son.

DEATHS.

FITZGERALD—February 27th, at Mahableshwur, Gertrude Mary, child of Major C. J Oswald FitzGerald, 3rd Cavalry, H. C., aged one year

RANSON—March 2nd, at Aurangabad, Deccan. Elizabath, wife of Pensioned Conductor T. S. Ranson, aged 56 years.

VALENTINE—March 4th, at Jeypore, Rajputana, Agnes Mary Fraser, the beloved and youngest child of the Rev Dr and Mrs Valentine, aged 3 years, 11 months and 6 days.

RICHARDS—March 6th, at Indore, Central India, Kathleen Mary, child of Stuart Lloyd Richards, Captain H. M. 17th Regiment, aged 1 year 6 months and 6 days.

SHARP—March 13th, at Colaba, Bombay, Selena beloved wife of R. W. sharp, aged 34 years.

"BOMBAY GUARDIAN."

Subscriptions received from 9th to 16th March 1878 at the new rate.

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Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada.